THE NECESSITY OF FAITH;

OR, NOTHING MORE NECESSARIE FOR A Christian, than a true sauing faith.

Mat.9.22. ἡ πίστις σου σέσωκέ σε: *Fides tua seruauit te.*

Hoc vnum necessarium.

*Rom.*14.23. Whatsoeuer is not of faith, is sinne.

Preached before the Prince his Highnesse at S. IAMES, *the fiue and twentith of Ianuary,* 1623.

By ROBERT IOHNSON, Batchelor of Diuinity, and one of his Majesties Chaplains in ordinary.

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1624.

BRITISH MUSEUM

TO THE PRINCE HIS HIGHNESSE.

TO teſtifie, among others, my hearty thankfulnes vnto Almighty God for your Highneſſe preſeruation, and ſafe returne into this Land, may plead an excuſe for my preſumption in dedicating this Sermon to your Highneſſe. For, though this whole Land haue made ſhew of the joy of their hearts, and how their hearts within them danced for joy, for your Highneſſe happy return, both by publick thankſgiuings to God, ringing of Bels, Bonfires, and ſuch like; yet (me thinks) the Preſſe might haue

been more set a-work than it hath been, to presse out some lines on this subiect, of your Highnesse blessed & happy Return, and our thankfulnesse to God for the same. And first, for your Grace, who chiefly hath found this grace and fauour of God, hee euer giue you grace to blesse and praise him for the same.

Gratitude is a rich and royall vertue, best beseeming the best Princes, who haue the best means to expresse their thankfulnesse to GOD, and the most cause to excite others to this duty by their example: which vertue cannot be wanting in your princely heart, the same being adorned with so many other rare princely vertues and transcendent qualities.

Horace: Hîc ames dici Pater atque Princeps.

For, thankfulnesse to God, is the prime and summe of all vertues and duties.

But yet there is another motiue which makes me bold to presume to offer this my poor mite into your Graces Treasury: for, the very Title of the Sermon pleads pardon and acceptance; namely, THE NECESSITY OF FAITH. *For, as in this Chapter wee may reade, that the Fathers did great and wondrous works by the secret power of faith;* Heb. 11. *as,* By faith, *Enoch* was

tranf-

translated; By faith, *Abraham* receiued the promise; By faith, the Israelites passed thorow the red sea: *So by faith, by your true trust and confidence in God, and by his onely grace & fauour, your Grace hath been translated hither again into this great and glorious Monarchie, this vnited and truely happy Ile. By faith, you haue receiued the promise, & tasted of the sweet mercy and goodnes of God: and by your faith and confidence in God, you escaped also, and passed thorow the many and great dangers of the Sea. What is now your & our duty for this great mercy and fauour of God, but to sing with* Dauid *(that sweet Singer of Israel)* Canticum novum, Canticum laudis, & Canticum gratiarum actionis; *a new Song, a Song of praise, and a song of thanksgiuing vnto God? And since now, your Highnesse is the royall Plant of Gods right hand, and descended of the Race Royall, from* THE DEFENDER OF THE FAITH, *to whom should this tract of faith bee more rightly entituled, than to the Heire apparant to* THE DEFENDER OF THE FAITH? *Therefore as I was commanded to preach this Sermon before your Highnesse: and as it pleased your Highnesse, of your wonted gra-*

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cious disposition, to vouchsafe a gracious eare at the preaching thereof, with approbation: so it might also now please your Highnesse to vouchsafe your gracious patronage heerunto. And let my deuotion to your Highnesse, dispence with my presumption therein: for, I hold it my duty, to haue more regard of my owne seruice, than of the censure of others. And so, hartily beseeching almighty God, that as hee hath made you a conspicuous and eminent Starre, so you may long shine in wisdome and Religion to this and other Nations, to the glory of GOD, the comfort of this Church and Common-weale, the consolation of your owne soule, and to the joy of all our hearts; I will euer (according to my bounden duty) humbly commend your Highnesse, in my prayers, to the true Protector of Princes.

Your Highnesse most humbly deuoted in all duty and seruice,

ROBERT IOHNSON.

The Neceſsity of FAITH;

OR,

Nothing more neceſſary for a Chriſtian, than a true ſauing faith.

Heb. 11. 6. *But, without faith, it is vnpoſſible to pleaſe God.*

THE words are a *Theſis* or Poſition, ſhewing how euery Chriſtian ought to ſerue and pleaſe GOD. And wee are all borne to ſerue God, and ſo to ſerue him, as by our ſeruice wee may pleaſe him. Now, they who by their ſeruice deſire to

γινώσκετε ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. Gal. 3. 7

pleaſe GOD, this Text ſheweth them the right way; it muſt be by faith: for, *ſine fide impoſsibile eſt*: without faith it is vnpoſsible to pleaſe God. *Ille apud Deum plus habebit loci, qui plus attulit, non argenti, ſed fidei*, ſaith Saint *Auguſtine*: He ſhall haue moſt eſteem with God, that brings, not moſt money, but moſt faith. For, in the Goſpell we reade not, *Aurum tuum ſaluum te fecit, ſed fides tua ſaluum te fecit*; Not thy gold or goods, but thy faith hath ſaued thee: for, as the ſame Father hath in his Book *de verbis Domini*, *Nullæ maiores diuitiæ, nulli theſauri, nulli honores, nulla huius mundi maior eſt ſubſtantia, quàm fides catholica*: there are no greater riches, no greater treaſures, no greater honors, there is no greater or better ſubſtance in the world, than a true catholique faith; the effects whereof there follow: *Quæ peccatores homines ſaluat, cæcos illuminat, infirmos curat, martyres coronat, & in hæreditate æternâ cum ſanctis Angelis collocat*: Which ſaueth ſinners, without which they could not bee ſaued; giues light to the blinde, without which they ſit ſtill in darknes; cures the ſick, without which they remain mortally ſick

Text.

Aug. de verb. Dom.

Idem vpon Luke.

Fides theſaurus præſtantiſſimus.

ſick both in ſoule and body; crownes the Martyrs, and placeth them in the euerlaſting inheritance in the heauens, to which place without faith they could neuer come. Therefore heer in this Chapter is a faithfull Cloud of Witneſſes, who all giue teſtimony of the admirable and wonderfull vertue and power of faith: by which, the Fathers in that Chapter, receiue their *lumen*, luſtre, and commendations from GOD and his bleſſed Spirit. *Intemerata fides.*

Ante Iouem genera ta decus, diuûmque, hominúmque: *Silius.*

Quâ ſine, non tellus pacem, non æquora nôrunt;

Iuſtitiæ conſors, tacitúmque in pectore numen.

If the Heathen could ſay ſo much of their ciuill faith, as *Seneca* alſo hath, Epiſtle 89, *Fides ſanctiſsimum humani pectoris bonum eſt*; Faith is the moſt ſanctified Iewell of the minde: how much more may it be ſaid of a true, Chriſtian, iuſtifying and ſauing faith; without which, none can come into the fauour of God! for, *without faith, it is vnpoſſible to pleaſe God.* *Seneca ep. 89.* *Sper O fideliſsima Teuerſim.* *Text.*

It is remarkable, and worth our obſer-

uing, which the Glosser vpon *Damascene* hath noted in his Epistle Dedicatory, vpon his Book *de orthodoxa fide*: where hee saith, *Nihil certius aut firmius animis nostris esse debere, quàm fidei catholicæ documenta, regulas, & articulos*: Nothing ought to inhere in our mindes more firmly and certainly, than the doctrine, rules and articles of a true catholique, Christian faith; *without which*, as the Text saith, *it is vnpossible to please GOD*. For, as we cannot serue nor please GOD without faith; so neither can we bee saued without faith: for, as *Athanasius* teacheth vs in his Creed, *Whosoeuer will bee saued, before all things, it is necessary, that hee hold the catholique faith: which faith except hee keep, vndoubtedly he cannot be saued.*

Damascen. in Epist. dedic.

So that as before ye heard, there is no fauour of God to be lookt for without faith: so also there is no saluation without the same. And the Apostle plainly confirmeth this doctrine: *By grace are ye saued, through faith, and that not of your selues: it is the gift of God.* So that without faith we can neither attain saluation, nor the fauour of GOD: for, it is his pleasure, that if we be saued, or

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, διὰ τῆς πίστεως. Eph. 2. 8

sancti-

ſanctified, or iuſtified, or come into his fauour, it muſt be by faith. *For, without faith, it is vnpoſsible to pleaſe God.* *O theſauris omnibus opulentior fides! O virtutibus omnibus corporeis, fides fortior!* as *Ambroſe* hath in his book *de virginitate*. The treaſure of faith is beyond all the treaſure of the world: and the ſtrength of faith is ſtronger than all the world: *For, this is the victory that ouercomes the world, euen your faith.* Text. Amb. de virg.

There is then a fourefold ſtate of mankinde; The ſtate of creation, the ſtate of propagation, the ſtate of regeneration, and the ſtate of glorification. 4fold ſtate.

The firſt is the ſtate of creation, which our parents had of and from God himſelfe in Paradiſe, when-as hee made them in his own image, that is, not as the *Anthropomorphits* haue thought & taught, *ſecundū ſimilitudinem humani corporis*: for, *Deus ſpiritus eſt*, God is a ſpirit; & as he is a ſpirit vncreate, ſo made man, that is, the ſpirit of man, the ſoule of man, in his Image: which the Apoſtle doth plainly expound to be *iuſtitia & ſanctitas*, righteouſnes and holineſſe. *Put on the new man, which, after God, is created in righ-* Imago Dei in creatione quid.

Eph.4.24 *In iustitia & sanctitate veritatis.*

righteousnes and true holinesse. This is the first state, the state of innocency, wherein man was first made at the time of his creation, by infusion of those created qualities of righteousnes and holinesse into his soule, which were in God transcendently, and vncreated before all worlds. In which high and holy estate being placed, and left to his owne will and counsell, hee abusing the same, fell from it: and his Fall was great, because hee built his proiects vpon Satans subtilties, and his owne sandy counsels. And now he is, as we say, a man clean changed, *quantum mutatus ab illo*, as if hee had neuer been the man, or partaker of such high gifts and graces: for, now he is throwne down from all heauenly disposition of minde, and quite changed both in body and soule.

Virg. Enead.

Status naturæ.

The second is the state of propagation, which wee haue by nature of our parents: and this is *status corruptionis*, the state of corruption, wherein now all the sons of *Adam* are born: out of which state vnlesse we be deliuered *by a new birth, by regeneration and newnesse of life, we cannot enter into the Kingdome of God.*

Nisi renati essis, &c. Ioh. 3.

The

The third, then, is *ſtatus gratiæ*, the ſtate of grace, by regeneration through faith; whereby we are born again, and made the ſonnes of God by adoption and grace: into the which ſtate vnleſſe we be brought, it is vnpoſsible that we ſhould either bee ſaued, or come into the fauour of God. *For, without faith, it is vnpoſsible to pleaſe God.* For, there are but two waies for a man to be ſaued; either *per iuſtitiam Legis*, by the righteouſnes of the Law, or *per iuſtitiam fidei*, by the righteouſnes of faith. By the firſt wee cannot: for, it is vnpoſsible, becauſe the Law is ſo ſtrict, that it iuſtifieth none but the perfect performers thereof. Therefore *qui fidem deſtruit, & Legem obijcit, iniuſtus eſt: nam iuſtus ex fide, non ex Lege, viuet.* The diſability of the Law to iuſtifie a man, the Apoſtle apparently ſhewes, *Rom.8.3. That which was impoſsible to the Law, inaſmuch as it was weak becauſe of the fleſh, God ſent his Son in the ſimilitude of ſinfull fleſh, and for ſin condemned ſinne in the fleſh.* Where wee ſee the inſufficiency of the Law to iuſtifie vs: yet the Law is not to be blamed; but our corrupt nature, which hath made the ſame inſufficient,

Status gratiæ.

Text.

Iuſtitia per fidē, non per legem.

Ambroſ.

Hab.2.

Salus non ex lege. Rom.8.3.

Salus per Chriſtum ſolum.

sufficient, that it cannot iustifie vs as long as we are in the flesh. And the Law's weaknes to iustifie vs, is seen in two things. First, because it craues that which our corrupt nature cannot giue, to wit, perfit obedience. Secondly, because it giues not that which we stand in need of, namely, remission of sinnes: for, the Law iustifieth none, but the perfect fulfillers thereof. It commands and requires obedience thereunto, and bindes a curse vpon the transgressors of the same. Therefore there is no remission of sinnes to bee expected by the Law; but by faith, whereby wee are said to please God, and *without which it is vnpossible to please him.*

Lex non remittit peccata.

Text.

This is *Religionis nostræ basis & organon*, the ground and foundation of our religion. This is that which purifieth our hearts. This is that which worketh by loue, and bringeth forth good works, to the glory of God, the consolation of our soules, and comfort of our brethren. This is that whereby wee are freely iustified, and without which there is no iustification or remission to be expected. This is that whereby wee are at peace with God, and without which there

Acts 15.9

Gal.5.6

Rom.4.3

there is no peace to bee looked for, either with God or our owne conſciences. To be ſhort, this is that whereby wee are ſaued, and without which there is no ſaluation to bee looked for: for, no ſaluation without pleaſing God, and no pleaſing God without faith: *For, without faith, it is vnpoſsible to pleaſe God.* *Fide ſalui ſumus* Eph. 2.8 *Text.*

The words are a Propoſition, or a generall Canon or Rule of Diuinity without exception, that *without faith it is vnpoſsible to pleaſe God.* Which Propoſition conſider we firſt *diuiſim*: wherein we may obſerue how many kinds of faith there are, and how that a true faith is the moſt neceſſary vertue for a Chriſtian, of all others, and the *baſis* and foundation of all other vertues whatſoeuer. *Diuiſion.* *Text.*

And then *coniunctim*, as the words are read; ſhewing, that neither man, nor any thing that is in man, can bring him into God's fauour, if faith be abſent. *For, without faith, it is vnpoſsible to pleaſe God.* And thus much for the *Analyſis* of the Text: I will now proceed plainly and briefly in the future handling thereof. *Text.*

Three kindes of faith.

AS touching faith, I do finde, that the Diuines doo generally diuide faith into these three kindes:

1 Into an historicall or dead faith.

2 Into a miraculous or peculiar faith.

3 Into a true, iustifying, and sauing faith.

Fides historica.

The historicall faith, so called, because he hath it by Story of Scripture, or dead faith, because it worketh not, is onely a bare acknowledging of the Word, and an assent of the heart vnto the truth thereof; but yet works not by loue, either towards God, or his neighbour, to glorifie the one, or doo good vnto the other. And this bare knowledge onely, without loue, is vnsufficient for a mans saluation: for, this kinde of faith is common, not onely to the reprobates, but euen to the diuels themselues: for so Saint *Iames* saith; *Thou dooſt beleeue there is a God: thou dooſt well. The diuels doo beleeue, and tremble.* The wicked men and diuels themselues do *credere illi*, and *illum esse*, but not *in illum*. They do beleeue there is a God, a true God; but not with loue to obey him, or to haue confidēce in his mercy. For, this distinction hath

Defin.
Tantùm cognitio in intellectu.

Dæmones credunt, & contremiscunt.
Iames 2. 19

hath Saint *Auguſtine* of faith, in his Sermon *de tempore*: where hee ſaith, *Aliud eſt, credere illi: aliud eſt, credere illum eſſe: aliud eſt, credere in illum*: It is one thing, to beleeue God, or that there is a God; and another thing, truely to beleeue in God, with loue and obedience to his Commandements, which is the effect of a true faith. *Credere illi, eſt credere, verum eſſe quod loquitur in Scripturis*: To beleeue God, is to beleeue, that he ſpeaketh truth in Scriptures: and *credere illum eſſe*, is but *credere eſſe Deum*, to beleeue that God is: both which the diuels themſelues do acknowledge. But, *Credere in illum, eſt credere in illum cum dilectione, quia ſine dilectione inanis fides eſt*: To beleeue in God, is to beleeue in him with loue, becauſe, without loue to him, faith is vain towards him. To this purpoſe alludeth *Auguſtine* in his book *de verbis Domini* vpon *Luke*: where he ſaith, *Multùm intereſt, vtrùm quis credat ipſum eſſe Chriſtum, & vtrùm quis credat in Chriſtum. Ipſum eſſe Chriſtum, dæmones crediderunt; nec tamen in Chriſtum dæmones crediderũt*: There is a great differenee between him that doth but acknowledge Chriſt, and between him

Aug. in his ſer. *de tempore*, 181.

Idem.

Credere ſine charitate, inanis fides eſt.

Aug. de verb. Dom. ſecundum Lucam, ſer. 61

Dæmones credunt Chriſto, & Chriſtum eſſe.

that doth truely beleeue in Chriſt: for, the diuels did acknowledge Chriſt in the Goſpell (*We knowe who thou art, Ieſu, thou Sonne of the liuing God: art thou come hither to torment vs before the time?*); but yet they did not, they could not beleeue in Chriſt with loue, becauſe there is an enmity put betweene the ſeed of the woman, and the ſerpent: though hee bruiſe his heele, he ſhall break the ſerpents head, that old Leuiathan, in pieces, and ſhal and hath ſpoiled his principalities and powers, and made ſhewe thereof openly, by triumphing ouer them in his Croſſe.

Ponam inimicitiam inter, &c. Gen. 3.

So that onely to knowe Chriſt, and not to beleeue in Chriſt, is a dead faith. *Ille enim verè credit in Chriſtum, qui & ſperat in Chriſtum, & diligit ipſum*: He truely beleeueth in Chriſt, which hopeth in his mercy, and ſheweth his loue towards him, by workes to glorifie him; neither of which the diuels can performe. And this was one of *Origens* errors; which, *Auguſtine*, in his Book *De ciuitate Dei*, hath noted: *Diabolum ipſum atque Angelos eius, poſt grauiora pro meritis ſupplicia, ex cruciatibus eruendos, atque ſociandos ſanctis Angelis*;

Solùm ſcire, non prodeſt.. Aug. ibid.

Aug. de ciu. Dei. lib. 21. c. 17.

Angelis credidit; that there ſhould bee a reſtauration of the damned ſpirits, after a long time of puniſhment, into their priſtine ſtate. Which error is moſt apparent by the words of our Sauiour, *Depart from mee, yee curſed, into euerlaſting fire, prepared for the diuell and his angels.* By which words we ſee, that there is no limitation or determination of the diuels puniſhment, but the ſame to bee without any limit, bound or end at all. And therefore to returne this faith onely, *Credere illi*, and *illum eſſe*, to beleeue onely that there is a God, is an vnfruitfull faith, a temporary faith, which endures for a time, a diſſembling faith, a dead faith, and (to vſe the words of Saint *Auguſtine*) *Dæmonum fides, non Chriſtianorum*, the faith of diuels, and not of Chriſtians. And this kinde of faith, a dead faith, is vain and vnprofitable for a mans ſaluation: which, S. *Iames* proues by expreſs words in this Chap. Verſe 17. *What auails it, my Brethren, though a man ſay he hath faith? can faith ſaue him?* that is, can a dead faith ſaue a man? For, how can that which is dead in it ſelf, giue life to another? But a dead faith is dead in it ſelfe, *ibid.* verſe 17:

Diſcedite à me, maledicti. Mat. 25. 41.

Poſi. 1.
Fides ficta, vana, falſa, hypocrita.

Fides ſine operibus mortua eſt. Iames 2. 17.

Therefore it can neuer giue life to another, nor any way profit him that hath it. So that as Saint *Iames* saith in the last verse of this chapter, *As the body, without the spirits, and life, and motion, is dead: euen so faith without works is dead also.* In which regard, it behooueth all men to try and examine their faith, whether it bee a good faith, or a bad, a liuely or dead faith. To which purpose, I exhort you with the Apostle, *Try your selues, Brethren: examine your selues: knowe you not, that Iesus Christ is in you, except ye be reprobates?* So say I concerning your faith, Examine your faith Brethren, whether it bee a liuely or a dead faith you haue. Knowe you not, that a dead faith cannot saue a man? It behooueth then euery Christian to examine the state of his saluation, by his faith, and to stand fast in that liberty wherein Christ hath made vs free. If our temporall states were questioned, we would soon repair to counsell, for the repairing and amending thereof: should we not much rather take care to look into the state of our saluation, to knowe how we stand by faith? For, as without faith it is vnpossible to please God: so euery faith wil

Vse 1.

Examinatio fidei.

Fides mortua non saluũ facit. Iames 2.17

not

not please him, nor bring a man into the fauour of God: for, a dead faith is vaine and vnprofitable for a mans saluation. *Fides mortua inanis est.*

What faith is it then that brings a man into the fauour of God? Can a miraculous faith doo it? which is a confidence of the minde, wrought by the holy Ghost in the hearts and mindes of some of God's selected people, whereby they were perswaded, that God would vse them as instruments for the performance of some miracle, as might bee for the glory of God, and confirmation of the truth of the Gospell of Christ Iesus. So by the hands of the Apostles, were many signes and miracles wrought. *Peter & Iohn* healed the Cripple by this miraculous faith. *Aurum & argentum non habeo: Siluer and gold haue I none; but such as I haue, I giue vnto thee: In the Name of Iesus Christ of Nazareth, rise vp and walk.* By this faith also, *Elias* restored the Shunamites childe to life: but this kinde of faith is a peculiar faith to some of the Prophets and Apostles, and was for the confirmation of their office, and truth of their doctrine; and hath ceased long since, beeing not now in vse: for, wee must not look

A miraculous faith. *Defin.* *Fides miraculosa*

Acts 3. *Fides auro præstantior.*

3 Kings.

look to be ſaued by doing miracles, but by a true, Chriſtian, iuſtifying faith; which worketh by loue: for, *though wee had faith, that we could remoue mountains out of their places, and had not charity, it profiteth nothing.* We muſt look after ſuch a faith that workes by loue, to bring forth fruits of obedience and newnes of life, not for or after a miraculous faith, as the Prophets and Apoſtles had, and which ceaſed with them. And therefore moſt abſurd and abominable is the practice of the Romiſh Impoſtours, the Ieſuites I mean, who when they perceiue their Popiſh Religion queſtioned, which is againſt Scriptures, Councels, and Fathers, they go about to delude them by fained ſtories and lying miracles, and to confirm the truth of their doctrine by them which are no other miracles but the wiles of Antichriſt, *whoſe coming is by the working of Satan, with all power, and ſignes, and lying wonders.* Of which kinde of men I may ſay, as ſometimes *Tacitus* did of the Roman *Augures, Hoc genus hominum ſemper vetabitur, ſemper tamen in ciuitate retinebitur*: This kinde of men are alwaies forbidden our city, and yet ſtil ſwarm

Fides ſine charitate manis eſt, 1 Cor. 13.

The Ieſuites would make good their religion by miracles.

Οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν. 2 Theſ. 2. 9

Tacitus. Dira furiarum exempla.

in

in the ſtreets thereof, as may both bee daily ſeen, & may appear by the Proſelites which they daily make, like themſelues, the children of Satan. But, leauing theſe to themſelues and their miracles (from both which God bleſſe this Land), let vs proceed to the third kinde of faith, which is now to bee conſidered, namely, a true, liuely, iuſtifying, and ſauing faith. In which ye may firſt conſider the *definitum*; and then, the definition. *Fides*, ſaith one, is a word of two ſyllables; *Prima à facto, ſecunda à dicto. Fides, quaſi fac quod dicis.* Faith is a word of two ſyllables, implying both confeſsion and action, and alſo a confidence; as, *Fides, quaſi fido quod eſt*, beleeuing confidently that which ſhall come to paſſe heerafter. Hence the Greeks call it πίστις, ἀ πείθειν, *perſuadere*; to be perſwaded confidently of thoſe things to come to paſſe heerafter, which God hath promiſed. Hence the Apoſtle doth define it from it's effects and qualities, to be ὑπόστασις ἐλπιζομένων, *the ſubſtance of things hoped for, the euidence of things not ſeen.* Sometimes this word ὑπόστασις is taken for one of the three Perſons in the Trinity: and ſo the Councels haue decreed,

In rabiem mens aſſa eſt.

They can doo no miracles, except it had been by Gunpowder.

Definitum.

Fides, quaſi fac quod dicis.

Fides, quaſi fido quod eſt.

Quintilian. vocat fidem perſuaſionē

Heb. 11. 1. *Fides eſt ſubſtantia rerum ſperandarum.*

How this word ὑποστασις is taken.

vnam in Trinitate esse οὐσιαν, & tres ὑποστάσεις; one essence or diuine nature, and three Persons. So, *Deus est vnus & trinus. Vnitas ad* οὐσίαν *refertur; Trinitas, ad* ὑποστάσεις. So *Deus est Iehoua Elohim, vna essentia trium personarum*: GOD is one essence in three persons. The Vnity hath reference to the essence; the Trinity, to the persons. But heer the word ὑπόστασις is taken for a substance of things hoped for, that is, for a personall & indiuiduall or instrumentall substance; so that faith is ὑπόστασις, a substance, *id est, substantia instrumentalis*: for, as *Iunius* hath well noted on these words, *Nemo potest Deo placere, quin hoc instrumento animum instructum habeat, eóque res speratas prehendat*: No man can please God, vnlesse his minde bee instructed by faith, the instrumentall means whereby we expect things hoped for to come to passe, as if we had them in possession.

Iun. in sacrorum parallelorum libro on these words.

Aquin. on these words. Heb. 11. 1.

Aquinas therefore, on these words *Fides est substantia*, hath this distinction: *Substantia consideratur, vel causaliter, vel præsentaliter, vel essentialiter*: This substance of faith is to be considered either causally, or presentally, or essentially.

Eirst,

Firſt, *cauſaliter, id eſt, faciens in nobis ſubſtare res ſperandas*, making thoſe things that are hoped for, to ſubſiſt in vs by faith.

Secondly, *præſentaliter, per ſuam proprietatem*, giuing a man a kinde of poſſeſsion of thoſe things we hope for, as if we had them really in poſſeſsion already: for, faith ſo repreſenteth life euerlaſting to the eye of the ſoule, by it's ſecret, diuine quality and property, as if he ſaw it with his corporall eies. So did *Abraham* ſee the day of Chriſt: hee ſaw it, and reioyced. The rare and ſecret property of faith.

Thirdly, *eſſentialiter*: faith is a ſubſtance eſſentially, *id eſt, eſſentia rerum ſperandarum*, the eſſence or being (in part) of things that are hoped for. *Eſſentia enim beatitudinis nihil aliud eſt, quàm viſio Dei*, Iohn 17. The eſſence of beatitude is nothing elſe than the ſight of God. *When-as now wee ſee him as in a glaſſe, by faith, afar off, we ſhall behold him heereafter in his glory, not with other, but with the ſame eies. Hæc eſt vita æterna, vt cognoſcant te eſſe verum Deum, & quem miſiſti, Ieſum Chriſtum*: This is life euerlaſting, to knowe thee the true God, and him whom thou haſt ſent, Ieſus Chriſt. *Qui ergo habent principia huius* Iun. idem in parallelorum libro. Cor. 13 Iohn 17 Aquin. paral. idem.

ſcientiæ et cognitionis, habent etiam ſubſtantiam eius: They that haue the beginnings and principles of this knowledge, haue alſo (in part) the ſubſtance thereof. Therefore heer wee muſt learne by faith to draw neer to God, and he wil draw neer to vs, *Iam.*4. But none can approach to God, but by faith, *quia fides eſt lumen intellectus noſtri*, becauſe faith is the light of our vnderſtanding, whereby wee behold God by faith. Therefore *Damaſcene*, in his fourth Book *orthodoxæ fidei*, vpon theſe words, *Fides eſt ſubſtantia*, hath well noted, *Indubitabilis ſpes, tam eorum quæ à Deo nobis promiſſa ſunt, quàm aſſecutionis noſtrarum petitionum*: Faith is a moſt vndoubted and vniudged-of hope, both of thoſe things which God hath promiſed vnto vs, as alſo of the obtaining of our requeſts wee make vnto God by faith. So then, *Fides non ſolùm eſt inuiſibilis, ſed etiam inuiſibilium*: Faith is the intellectuall and inuiſible ſubſtance of inuiſible things; and ſo viſible by faith, as if we ſaw them with our corporall eies. *Nam inuiſibilia intellecta, quæ fide conſpiciuntur, multò certiora ſunt, quàm ea quæ corporis ſenſus cernunt*: Thoſe inuiſible and intellectuall

Aquin. on Heb. 11. 1

Damaſ. orthod. fid. l. 4.

Aug. de verb. Dom.

Aug. retract.

tellectuall things are as certain, as those that we behold now with our eies. And therefore doth the Apostle in the ensuing words call faith, *The euidence of things not seen.* The schoole of God and nature are of two contrary qualities. In nature's schoole, wee first see, and then beleeue: Thomas, *thou beleeuest, because thou hast seen: but blessed are they that see not, and yet beleeue.* In Christ's schoole, wee first beleeue, and then see; or by beleeuing we see intellectually, which afterward we shall behold really. So *Abraham* by faith saw the day of Christ: and the Fathers saw things afar off, and beleeued them, and receiued them thankfully, and confessed, that they were strangers and pilgrimes on the earth. We see then heer the secret and rare property and quality of faith, to bee *the substance of things hoped for, and the euidence of things not seen.* And this word, *euidence*, is most proper also to illustrate the power of faith. For, as hee that layeth claim to a house or piece of land, if the state or title thereof be questioned, must shew his euidence, by what tenor or right hee holds the same: so hee that will lay claime to heauen and his

Heb. 11.1 Faith is the euidence of things not seen

Iohn

Iohn 8.

Heb. 11.13 Faith sees afar off.

Simile. If a mans state be questioned, he must shew euidence.

Faith and the Earneſt of the Spirit is our euidence for ſaluation.

heauenly inheritance, hath no other euidence to ſhew for it, but this euidence of faith, and the Earneſt of the Spirit of God, which begetteth this confidence in the hart and ſoule of man, whereby hee may aſſure himſelf of the fauour of God, and bring him ſelfe into the fauour of God by faith. *For, without faith, it is vnpoſsible to pleaſe God.*

Text.

Now therefore hauing ſhewed the properties of faith, let vs grow vp in this grace, and learn from the words of the Text, this poſition alſo,

Poſi.

No man can pleaſe God without faith, with any thing that is in him.

That no man, nor any thing that is in man, can bring him into the fauour of God, if faith be abſent.

For proof heerof, let vs look into man, into the whole man, into his ſoule and body. As it was ſaid of Ieruſalem, *Look thorow Ieruſalem: look thorow the ſtreets thereof: ſee if there be any that feares God*: ſo look thorow man: look into his ſoule, and the ſtreames and faculties thereof: ſee if there bee any thing there worth the beholding: look into his vnderſtanding and reaſon, his will and affection, and you ſhall ſee the miſerable eſtate & condition of man. For, is not mans

Look thorow mans ſoul and body.

The naturall man diſcerneth naturally.

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vnderſtanding, in the Fall of *Adam*, ſo darkned, that *The naturall man perceiueth not the things that bee of God? for they are fooliſhnes vnto him, neither can hee knowe them, becauſe they are ſpiritually diſcerned*, as the Apoſtle plainly ſheweth in the firſt to the Corinths, the ſecond Chapter, and the foureteenth Verſe. For, the whole man, in *Adam*'s Fall, was throwne down from all heauenly diſpoſition of minde: and ſo he remaines, vntill hee bee illuminated by grace through faith. For, by nature, is not the will of man flat againſt the will and righteouſneſſe of God? Can man, by nature, either vnderſtand, will or deſire any thing that is holy or good, vnleſſe it bee by the illumination of grace? Ask the Philoſophers in Saint *Pauls* time, if they could, by all their vnderſtanding and naturall knowledge, bring themſelues into the fauour of God; and they wil all return a verdict vpon this caſe heer handled in my Text, that, *Without faith, it is vnpoſsible to pleaſe God.* For, it is written, *I will deſtroy the wiſdome of the wiſe, and caſt away the vnderſtanding of the prudent.* Πῦ σοφὸς; πῦ γραμματεὺς; πῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐκὶ ἐμώρανεν ὁ Θεὸς;

1 cor. 2. 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ.

A reaſon heerof

Eph. 2. 8

The old Philoſophers, by all their wiſdome, could not pleaſe God.

Text.

1 cor. 3. 19 *Comprehendam ſapientes in aſtutia eorum.*

θεὸς τὴν σοφίαν τοῦ κόσμου τούτου? *Where is the Scribe? Where is the wise? Where is the disputer of this world? Hath not God made the wisdome of this world, foolishnes?*

1 Cor. 1. 20

Is there any thing in the minde of man, whereby hee can please God? Can a man's wit please God? Wit is an excellent iewell of nature, if it be well vsed: but if it be abused, as the Israelites abused their iewels by making of them a molten Calf, then it becomes odious and abominable.

The wit of man, without faith, can doo nothing.

Ask *Ahitophel*, if his actiue head and crafty wit could bring himself into the fauour of God, and hee will returne an Answer, that *without faith it is vnpossible to please God.*

Text.

Can a man's or woman's beauty or feature bring them into the fauour of God? Ask *Absalon*, if his golden locks; or *Iezabel*, if her painted face; or *Nabal*, with his flocks of sheep; or the rich Glutton, with his delicate diet and rich array; if these, or any of these could bring them into the fauour of God; and they will all giue this verdict, for the truth of my Text, that *without faith it is vnpossible to please God.*

No feature of nature, or riches, can bring a man into Gods fauour.

Text.

By what then shall a man seek to please God?

God? There are many gifts and graces in man, whereby Almighty God is said to be well pleased with him; as, with charity, good works, humility, patience, and such like: but euen all these also spring from faith. For, *Whatsoeuer is without faith, is sin.* Rom.14 For, faith is the root of all vertues that are in a man: they are all said to spring from faith. All our charity springs from faith. *Quantùm credimus, tantùm diligimus*: Looke how much faith wee haue, so much loue and charity wee haue. No faith, no loue: for, as *Augustine* saith, *Vbi fides non est, non potest esse charitas*: Where there is no faith, there can bee no loue nor charity at all in a man. Hence it is, that the Apostle exhorts, *vt fides vestra fũdata sit in charitate*, that your faith be rooted in loue, that ye may be therby able to comprehẽd, with all Saints, what is the breadth and depth of the wisdom and loue of God: for, without these, faith and loue, we can do nothing, and we our selues are nothing. All our iustice springs from faith. *Tullie*, the Heathen Oratour, could say & call *fidem, fundamentum justitiæ*; faith, the foundation and ground of iustice. And

Nothing but faith, or that which springs from faith, can please God.

Greg. hom. 22 on Ezek.

Aug. cont Donat.

Cicero.

Ambr. de vocatione Gentium. *Ambrose* saith, *fidem genetricem esse bonæ voluntatis & iustæ actionis*, faith to be the cause and means of all good affections & actions. Yea, all our good works spring from faith.

Simile. As the branches and fruit of a tree spring all from the root: so all our works spring from faith, which is the root of them all. Therefore *Chrysostome* saith, *veram fidem plenam esse bonis operibus*, that a true faith is euer full of good works, & alwaies ready to shew it self, either in intention or action. Therfore are works necessary to saluation; tho not *simpliciter*, yet *secundũ quid*. They are necessary, as one hath well noted, *triplici respectu; ratione mandati, ratione nostri, ratione proximi*: works are necessary in a threefold respect; in respect of God's Commandement, in respect of our owne soules and consciences, in respect of our neighbours wants.

Chrys ser. de fide & Spir. s. in 10.

Chemni. in exam. de operibus.

1. In respect of Gods cõmandement, good works are requisite and necessary to saluation: for, what more necessary, than God's Commandement? For, GOD hath commanded vs to *bring forth fruits worthy of amendment of life: and euery tree that brings not forth good fruit, is hewne down, and cast into the fire.*

Mat. 3.

fire. Therefore ſaith our Sauiour, *By their fruits ye ſhall knowe them*: by their works ye ſhall diſcern their faith. *For we are his workmanſhip*, ſaith the Apoſtle, *created, in Chriſt Ieſus, vnto good works, which God hath ordained, that we ſhould walk in them.* So that good works are God's Ordinance & Commandement; than which, nothing is more neceſſary. Therefore works are neceſſary to ſaluation, in reſpect of the Commandemẽt. Eph. 2.

2 They are neceſſary in reſpect of our ſelues, *vt teſtentur de fide noſtra*, as they bear witnes to our ſelues, that our faith is good, becauſe we ſee an inclination and deſire in our ſelues to good works: for, how can we ſatisfie our ſelues, that our faith is good, when our works be vile & naught? Therfore no good workes, no good faith; no good fruits, no good tree. Works, neceſſary for our ſelues.

3 Works are neceſſary in reſpect of our neighbours wants, to feed the hungry, to clothe the naked, to viſit the ſick, to comfort the afflicted, and to doo to others that are in diſtreſſe and miſery, as we would our ſelues be done vnto, if we were in ſuch caſe. Mathew 25 The works of mercy.

In all which three reſpects, are works ne-

Chriſtians are the trees of the Lords garden.

ceſſary to ſaluation. And therefore we that are the trees of the Lord's orchard, and of his owne planting, muſt anſwer his expectation to be fruitful. He plants no Sicamor-tree, no vnfruitfull tree in his garden, but ſuch as bear fruit: therefore, if we bee fruitleſſe, he will cut vs down, that we cumber not the ground. Wee, that are the choiſeſt vines of the Lord God of hoſtes, muſt bring forth grapes as may be pleaſant to his taſte; not the ſowre grapes of our corrupt nature, but good and pleaſant grapes, to the glory of him that planted vs, and to the comfort of our ſelues and our brethren.

Eſay 1.

Exhortation.

Therefore now let vs ſhew our faith by our works, by our charity to God and man.

Iames 2.

To this purpoſe the Apoſtle Saint *Iames* exhorts, *Shew mee thy faith by thy works*. Shew me the tree by his fruits. Shew mee the fire by his heat. Shew me the man by his mooving. If the tree beare no fruit, it is eyther dead or naught. If the fire giue no heat, it is out, or neer thereunto. If the body mooue not, it is lame, ſick, or neer to death: ſo if a Chriſtian bee not fruitfull in good works, he is in the ſight of God as a dead tree. If he

Similitude.

giue

giue not warmth and heat of his charity to others, he is as a painted fire, which warms not a man. If he moue not in all charitable affections and actions towards his neighbour, hee is as a paralytick man, or taken with ſome ſpirituall Apoplexie or deadly diſeaſe in his ſoule. *Therefore by their fruits yee ſhall knowe them,* was our Sauior's Rule. Mathew 7
And it is an infallible Rule, Where there are no good fruits, there is no good tree: where there are no good works, there is no good faith. A ſauing faith is fruitfull.
We ſay with Saint *Paul*, Faith iuſtifieth without works: *ſola fides juſtificat*, onely faith doth iuſtifie a man: but it is a true, liuely, iuſtifying and ſauing faith, which doth accompany good works; not a dead faith, which is vain, idle, and vnprofitable for a man's ſaluation: for, ſuch a faith cannot ſaue or help a man at all. A dead faith is vain and vnprofitable.
Can faith ſaue a man, ſaith S. *Iames*? that is, can a dead faith ſaue a man? No ſurely: for, that which is dead in it ſelfe, how can it giue life to another? But the Apoſtle ſaith plainly, that *faith without works is dead in it ſelf.* So that as formerly wee haue learned, *Without faith it is vnpoſſible to pleaſe God*: ſo now wee learn, Iames 2.14. Iames 2.17

Without such a faith as hath works, it is vnpossible to please God. Let vs then shew our faith by our works: let vs, like good trees, bring forth good fruit to the glory of God, comfort of our selues and brethren.

Lucius dialog. *Lucius*, in his Dialogues, reports of the heathen gods, that they chose euery one of them a tree according to his liking; *Iupiter*, the Oak for his strength; *Neptune*, the Cedar for his talnesse; *Venus*, the Popler for whitenes. But our God, the God of gods, and Lord of lords, hath chosen vs vnto himself, a people zealous of all good works.

Ephes. 2 *We are his workmanship in Christ Iesus, created vnto good works*, saith the Apostle; κτισθέντες, *recreated vnto good works*: for, so doth the word in the Originall imply. Wee are his workmanship in *Adam* and in Christ; *in Adam, vt simus; in Christo, vt justi & sancti simus*: in *Adam*, to bee men; but in the second *Adam*, Christ Iesus, to bee iust men, good men, righteous men, sanctified men, holy men, holy ones of God, to do his will, to bring forth fruits, to seek his glory.

We are Gods workmanship in *Adam* and in Christ.

Mathew 5 *Lux vestra ergo sic luceat: Therefore let your light so shine before men, that they may see your good works,*

works, and glorifie your Father which is in heauen. God, in the creation, did separate light from darknes: wee may not, in the state of regeneration, ioine the works of darknes (as, enuying, strife, and disobedience) with the light of faith. Christ saith to his, as the Lord of the Vineyard said to his seruants, *Quid statis otiosi?* Why stand yee idle? why seek yee not to please God by faith, and by such a faith as hath works? In the creation, euery tree brought forth fruit after it's kind. Faith is the tree: good works are the fruit. As then, if it bee a good tree, it will bring forth good fruit: so if it be a good faith that we haue, it wil bring forth good fruit, good works to the glory of God, and comfort one of another. Genesis 1.

And thus haue I shewed you the way to serue and please God, that it must bee by faith, and by such a faith as must bring forth good works. *For, without faith*, that is, a iustifying faith, which doth accompany good works, *it is impossible to please God.* That therefore wee may all become the seruants of God, not in outward profession onely, but in Christian conuersation, let vs labour Text.

daily

daily for the increase of our faith. Let vs say to Christ, as the disciples did, *O Lord increase our faith.* If they had need then to pray for the increase of faith, surely we now in these daies haue much more need to say, to pray, and to cry to God, *O Lord increase our faith.* And let vs, finally, if we desire to please God by faith, and without which it is vnpossible to please him, shew also our faith by our works, to the glory of his holy Name, and furtherance of our saluation in Iesus Christ; that, when he cometh, he may say vnto vs, Mat.25.21 *Euge, bone serue: Well done, faithfull seruant: enter thou into thy Master's joy.* To which vnspeakable ioy, where is all true ioy, and pleasure on his right hand for euermore, he bring vs all, for his Son's sake, Christ Iesus, our Lord and onely Sauiour: To whom, with the Father and the holy Spirit, &c.

FINIS.

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